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Part 1: Do we dream in Cosmic Consciousness?
Part 2: The hymns of the Veda. Name and form.

PART 1
Q: You stated that in CC there are no more stresses. So if dreaming is a release of stress do we lose the dreaming state of consciousness when we reach CC?

MMY: ...Because there are no deep stresses, dreams are rare. And from where that rare comes? May come from one's daily activity. We have removed all the stresses, but because we have grown in freedom (and whereas it is true that all our activities will be handled by the force of evolution, and then from this point of view there won't be any possibility of picking up any wrong thing and eating it in order to produce wrong chemistry inside the system), but when we consider the principle, what we find on the other side of this consideration is that one has grown in freedom. CC is the state of unboundedness, infinite freedom, anything we want will be done for us. And therefore, by some pressure of someone, something, something, something, some trick, in that freedom, if we happen to do something here and there and there and there then we must face the consequences. Maybe those consequences from the consideration of the individual are not very healthy, maybe from the consideration of the cosmic they are very healthy. Fine. But then the consequences of our actions will have to born by us. And therefore we can allow the possibility for any stress inside due to some immediate...we could pick up a big stone and twist our wrist. Now maybe in deep sleep that rest has been so much that the wrist wants to untwist itself again, then this untwisting will cause some mental activity and that may be a dream. So if immediately there is some stress created, then we can think of a dream. In this consideration we will leave the possibility of a dream. And from that consideration no dreams. And because CC is a state of Absolute and Relative, we can say that is a state of life in which yes and no go together. We will leave one corner of all possibilities. Whereas we have created one corner of no negative possibilities, this is also true. And everything is possible, this is also true. CC is a very comprehensive state of life in which everything is possible. This is our very liberal view of CC.

PART 2: HYMNS OF THE VEDA. NAME AND FORM

MMY: To understand this, more than you have heard this morning in the tape we'll have to go the reality of the structure of the hymns of the Veda. The structure. There is a vedic hymn and it's very, very beautiful. And I count that hymn to be the supreme teaching of the Veda. Even though it won't be very right to say that some one thing is the supreme teaching and the others are of lesser importance. No. Every hymn has the same importance because it brings to light a reality of creation. Each hymn brings to light a reality, or some realities pertaining to that reality. They are the expressions of truth. But even so, when we come across this one hymn it gives the formula, or it gives the knowledge, of how all the hymns are structured. In the transcendent are structured the hymns of the Veda. Transcendental reality is that omnipresent Being. The structure of every hymn of the Veda is in that reality of Being. Now, what is creation? The entire creation has in it that Being permeating. Being is all omnipresent, all-pervading, everywhere, and when Being is all-pervading, then every structure, every form, has its reality in Being. When the sap is present everywhere, then the reality of every form is structured in the sap. Sap is that basic unmanifest material in which all these forms have been molded, as if. Every form in creation is molded out of Being. This is the reality of the form. Because sap is omnipresent. Therefore we say, the leaf is structured in the value of the sap. The petal is structured in the value of the sap. It is the sap which has expressed itself in these different forms. This is the value of every item in creation, that it is structured in the value of Being. That is why we say Being is omnipresent. Being is omnipresent. Every form is structure in Being or out of Being. This is the reality of the form.

This particular hymn of Rig Veda says that the hymn is structured in the value of the transcendent unmanifest Being. The words, the form of the words (the word also has a form: A, B, C, D—each word has a form and that is the form), so the form has been molded out of a material which is transcendental unmanifest

Being. Every hymn. The letters of the Veda are structured in the value of transcendent Being. "He who does not know Being, for him what can the hymn accomplish?" It's a very clear statement. Because the hymn is structured in the value of Being, someone who is unfamiliar of Being, how can he take advantage of the hymn? Because he would not know what the hymn is. Because he does not know the essential constituent out of which the words of the hymn are formed.

In this expression we find some beautiful relationship of the unmanifest Being, or Pure Consciousness, and the reality of the Veda. Because each word of the Veda is structured in the value of Being, and because every form in creation is structured out of Being, therefore the form and the name have a common basis in Being. The form and the name have a common basis in Being.

Now, Being is unmanifest, non-active. Name is an impulse. Form is a more solidified structure of that impulse. And therefore name is the more delicate expression of the form. Form is the more precipitated, more manifest value of the name. The name and the form are like the seed and the tree.

All the value of the tree can be located in the seed. And the seed contains everything of the tree in it. Like that, the name contains everything of the form in it. The form, which is indicated by the name, is actually contained in the structure of the name. Just as the whole tree is contained in the seed.

Now when we say everything about the form is contained in the name, when we say everything of the tree is contained in the seed, we mean: Every leaf, every flower, every fruit, every bark, and everything—green, red, yellow, all the colors, everything—is contained in the seed. All the different tendencies of the expression of the sap are contained in the seed. Like that, all the tendencies, all the different values of the form, are contained in the name. And this is the vedic word.

In the sequence of creation, from that unmanifest Being manifested name. And in the next step of manifestation came up the form. So the name and the form. Just these are the steps of progression in the process of manifestation. From the unmanifest Being the name manifested, the form manifested. From the form came out the behavior, and then the whole world. That is why some saints have said, "In the beginning was the Word." Even in the west it's prevalent. "And the Word was with God, the Creator." That first impulse of manifestation structured the name. And that structure developed into the solidity of the form. So the name and the form.

Name has all the qualities, all the tendencies in which the form manifests. How do we know that? Just as in any other language, traditionally, each word comes from some root, this tradition comes from the original tradition about the vedic words. A word of the vedic hymn has some roots. One word may have one root or three roots or four roots. And each of these roots will have so many meanings. Maybe one meaning, maybe two, three, four meanings. So one word springing from one root—that one root may have three meanings. So these three meanings indicate three tendencies of life. These tendencies are inherent in the name. And these tendencies are manifest in the form. This is how all the qualities of a form can be located in this analysis of the name from its roots.

Here is the beautiful meeting point of the eastern and western procedures of gaining knowledge. In the west we have the tradition of analysing the form. Dissect and know. Go into the finer values, finer values, and know it. In the east, originally (east means vedic tradition), in this tradition it was not necessary to dissect the form. It was only necessary to analyze the name, find out the name, from its roots. From what root the name is formed? (And these roots are specific; they are not innumerable—some specific number of roots) and then the tendencies of each root give us the nature of the qualities contained in the name. So, just by analysing the structure of a word, deriving the word from its roots, finding out what tendencies these roots have, and from there we know all the value of the form which this name would represent.

All the quality of the form contained in the name. What the name is we verify from the roots. Grammar is there to say this comes from this root, and this root means this meaning, and this meaning and this meaning. This close relationship of the name and form—either with we say name and form or we say sound and form—a particular sound and a particular form. This gives us the history of creation (one thing, with which we are not much concerned) but it [also] cuts short our path of gaining knowledge, the style of gaining

knowledge. We can analyse the name (and there are just a few principles on which the roots can be verified) without having to go to the great amount of analysis to find out what the form is composed of. For all practical values we locate what the form is composed of from analysing the name.

Now we are entering into another phase of our consideration. You have heard this morning that there is a level of consciousness which does not change: ritam hara pragya. And we can verify that state of consciousness from our own experience. Now I would like you to recall if at any time in your meditation, even for a moment, you had some experience "I know everything." Even a faint glimpse of such a feeling "I know everything." How many of you have had? At any time, one time, two time, three time, doesn't matter what.

It is that level of awareness, when the mantra is very very fine, absolutely very refined, somewhere in that region there is that level of consciousness where truth dawns. "Ritam hara" means that intellect which accepts only the truth. Only the truth. The truth. Now, it is possible that our conscious mind becomes very familiar with that particular level of awareness, so that our mind could stay there. And if the mind could stay there the mind has only to think the word, the word, and all that the word is for all its tendencies, it will just show up, as on a television screen. The word.... And what that word is? All that the form has, all the tendencies, all the relative values that the form has, are contained in the word. And if the mind can pulsate that word, immediately all the reality of that word will simply show up. Only on that particular level of consciousness. Now this being the case, experiencing something by stabilizing on that level and thinking of something, all the structure of that thing, all the value of that thing, all the tendencies of that thing, will simply show up as on a television screen to give us the exact real and uncluttered, flawless knowledge of what the form is.

This method of gaining knowledge is as faultless and flawless as scientific investigation from the objective side. From the objective side. This is subjective system of gaining knowledge—as faultless and flawless as objective methods, scientific methods, of gaining knowledge.

...The subjective system of gaining knowledge not only gives us the ability to have the knowledge of anything within the window of our own heart, but even much before this ability is gained life is elevated to great levels of satisfaction, fulfillment. Not only one gains knowledge, but one gains the knower in his full glory. Knower in his much greater glory than ever before. And this is the greatest advantage of the subjective method of gaining knowledge. And this is by refining the subject. The subjective method of gaining flawless, faultless, real, truth about anything is by refining the subject.

And in refining the subject obviously the first thing to do is: take off all the blocks which hinder normal functioning of the nervous system: release of stress. This method of releasing the stress and leaving the nervous system to function normally, this procedure going on, and then the nervous system becomes refined, becomes purer, and consciousness can become established on that fine level where one is face to face with truth alone. Nothing of untrue could dawn on that level of consciousness. Only truth will dawn. This system of gaining knowledge—subjective—by subjective purification—subjective—this is the reason why particularly in this vedic tradition, the value had been given more for inner enlightenment. And the value in the outer, it was not emphasized. The whole emphasis of the vedic culture and vedic civilization, vedic trend of life, had been to enliven this inner value whereby not only one will comprehend the truth alone, and one will be saved from facing the untruth—not only this—but along with that, greater fulfillment on all levels will dawn. Man will be fully developed. And such a fully developed man will naturally comprehend much greater and better values in the relative life than any other situation. And that is the reason why outside life, relative life, was not so much emphasized. The entire structure of society was so laid out that every man will be a fully developed man, and with that society should be all time progressive and increasingly progressive. The whole secret of not much bothering about the outer development was on the basis of spontaneity of outer enrichment of with this inner enlightenment of subjective value.

But then, as time would have it, the reality, the real knowledge of the map of life brought to light by the vedic hymns—when this was clouded all that can happen in ignorance has happened, has been happening. The whole world is in darkness, suffering. This only can result when the true value is lost.

But, Mother Nature is after all Mother Nature. She can't possibly allow the thing to go on and on and on in a very unproductive way for man. So the wave turns and the revival comes. But the truth, now—now another side of considerations—about the truth of the vedic hymns, they are not the result of someone pausing over the reality, or trying to philosophize what one sees here and there and there. They are not the words of poets sitting somewhere and singing and writing. They are not inspiration of any mind. It's not the structuring of a human intelligence. It is a spontaneous inspiration of Nature. Just as creation is a spontaneous inspiration of the unmanifest value of life. Just as the form sprouted from the unmanifest, from the formless. In the same procedure of manifestation, the words, the name sprouted. Just as.

From the drawing of an architect comes out the whole building. Big huge skyscrapers come out of that plan on the drawing. Drawing is the conception of the architect. That is the first visible form of his conception. Later on the concreteness comes. Vedic hymns are the expression of the intention of the Creator. And then that intention progressed, and sprang the whole creation, each item from those syllables.

The hymns are not spoken or written. They are cognized. Each hymn has its own seer who saw it. It's the cognition—and cognition on that most refined, non-changing value of consciousness. On that level they are cognized. They are the cognitions. And cognitions of the reality or truth.

Truth of what? Truth of the mechanics of Nature. How the creation comes. And how it evolves. The cognition of the laws of nature for creation and its evolution. And these laws are non-changing. Non-changing.

But because each law has a great range to cover, when it comes to permutations and combinations of the laws it becomes a huge complex result in the whole creation. But the distinct values of specific mechanics that structured creation is contained in those cognitions. And that is why we say: it is the cognition of truth eternal. Eternal truth. Cognized by the most refined, most pure, most highly developed intellect of the seers in the beginning of creation.

And this truth we say: eternal, unborn and undying. It is not for the first time born at the birth of creation. It expressed itself in the beginning of creation. And like this it will continue to express itself in the beginning of every creation after every dissolution.

There is a creation, dissolution of the creation, creation, dissolution, creation and dissolution. The laws of Nature are eternal. They don't change from creation to creation. Just as the laws of dawn and dusk, they are the same. They don't change from dawn to dawn, from day to day, from year to year. The same laws of nature bring a day. The same laws of nature bring another day, the third day, the forth day. The same laws of nature bring the night. And night after night the same laws. And dawn after dawn the same laws.

So the same laws of nature, eternal laws of nature, express themselves in the hymns of the Vedas, and manifest in the forms of creation—innumerable forms of creation. And therefore we say: eternal laws of nature. Hymns are the expression of the truth of nature bringing to light the mechanics of creation and its procedure of evolution.

It's a tremendous field of knowledge, infinite in its value. Eternal in its nature. And forever enlightening and uplifting to every man in every generation. They are the cognitions of the truth.

And then, for each hymn or set of hymns there is a rishi. Rishi means a seer. Seer is a rishi, who sees. He sees the truth. And Maharishi is he who applies those ready-made truths, available, cognized by the seers, to the practical phase of living. Those truths are applied in life. So he's like a fitter who just fits different things and just creates a form. The thing is there. The four legs of the table are made. ...He puts them together. Now come on, this is a table. And he sells it in the market, makes available to all the people. [applause].

So the vedic hymns, sets of them—sometimes one, sometimes many—they are cognized by rishis. (Rishi just means a seer.) So, it is the cognition of the reality that is contained in the Vedas. Now just because they are words, and any word would have a meaning at every level of consciousness, this is what makes the whole the thing impossible to continue in its true value.

A word, a sound, will have a meaning—either correct or far from correct—it will have a meaning for every level of consciousness. And in this way those interpreters of the Vedas, commentators on the Vedas, they could only comment from their level of consciousness. The level of the seer who saw it is that specific level, which is also available to anyone at any time. But unless established on that level, unless cognizing the reality on that level, no one will be able to really evaluate the complete truth of a hymn of the Veda. Some partial comprehension, some partial recognition, some partial recognition...and any partial recognition of eternal truth will have a meaning at any level of life, even very gross of subtle.

There is a word usha which means “dawn.” Now this word dawn, for a poet, is the end of the night and this and this and this. This word dawn has a meaning at every level of consciousness. It can have a meaning in the dawn of unity. It can have a meaning in the dawn of God consciousness. It can have a meaning in the dawn of cosmic consciousness. It can have a meaning in the dawn of transcendental consciousness. Can have a meaning in the dawn of the sun. Can have a meaning in the dawn of the moon. Whatever the level of consciousness of the cognizer, the viewer, that is the meaning of usha.

And that is why Vedas have been said to be unfathomable. "Anantove Veda." It is a very common proverb. "Endless is the Veda." Endless, unfathomable, is the knowledge of the Veda. Because: this is the nature of life. Life is unfathomable.

Any one could stay at any level and describe life in most glowing terms. Poets throughout the ages have sang the song of life. And each song has its own dignity, has its own value. And has its own meaning. And that meaning, any man can have, here or here or here, any level of consciousness bringing down to any truth.

All these great thinkers in the past, Plato and Aristotle, in this country Emerson and others, they have all said from their level of consciousness. People sometimes put them to jail or sometimes put them to somewhere else out of the society: "No no, what you are saying is no good." But this was the difference in the level of consciousness. Christ was crucified. Put him out. Finished. Different level of consciousness.

We say: the knowledge must crumble on the hard rocks of ignorance. It must. And this has been the fate of every teacher, great or small, from all times. He could only speak from his level of consciousness. Those hearing him can only hear him from their level of consciousness, and there being a gap between the two. And with time the gap increases. The message of bliss comes out to be requiring suffering. A huge difference.

And this what that particular hymn of the Veda says, that vedic words are structured in the value of the transcendent, omnipresent. Someone who is not familiar with that, what can this knowledge accomplish for him? And someone who is familiar with that, he's established in balance. Sama sate. Sama, in balance of life. Balance between the ruggedness of relativity and the beauty of the absolute. Sama sate, in that state of unity. And this by virtue of this knowledge of the Veda. The knowledge of the Veda which extends from the very soft, delicate structure of the form in the name to the region of the form. This is the knowledge of the Veda. From the most delicate structure of the form in its name to its very expressed, concrete expression in the form. This whole knowledge.

Because in the comprehension of this whole knowledge is the upliftment of life to its supreme value. What we say: science of creative intelligence accomplishes ideal of wholistic education. Wholistic ideal of education. The education: to educate a man for the wholistic value of life. A value of life which would not be deprived of any aspect whatsoever. The complete value of life. Full development of the individual on the basis of this knowledge of the Veda. But the whole knowledge of the Veda is based on the familiarity with this transcendent unmanifest being.

This is what makes us say: transcendental meditation is a way to practically live the vedic wisdom. The knowledge of the Veda is not gained by reading the letters of the Veda. No. Because this hymn itself very clearly brings to light that the Veda is not knowledgeable [knowable] on the basis of the words. It is knowledgeable [knowable] on the basis of the foundation of all words. That basic unmanifest sound, pure

Being, consciousness, in that material the words of the Veda are structured. So the knowledge of the Veda becomes a living reality without having to go through the reading of the words of the Veda by gaining familiarity with that essential element from which the words of the Veda are made, this transcendental pure consciousness.

Look at the perfection of the teaching of the Veda. It brings to light the ten thousand verses in the Veda. Ten thousand verses. But then brings a technique, a practical technique based on the very nature of life. No one will be required to do anything for that, just know what it is and gain the familiarity with that basic value of life in which all these words and expressions and knowledge of the Veda are structured. And not only know it, start to live it in every activity of your daily life. This is the perfection of the teaching of the Veda. The enormous infinite unfathomable value of knowledge becomes a living reality on the basis of the very nature of life.

Nothing much has to be done other than opening our awareness to this basic reality. And all the eternal knowledge of creation and the transcendent absolute uncreated value of infinite life. The whole thing, relative and absolute would be most beneficially lived in every walk of our life on the basis of going by our own nature—nature of the mind. And let it be what it is out of activity. And let it be what it is in the field of activity.

This is the perfection of that eternal knowledge of life spread out in ten thousand hymns. And true for all time. Not only for this creation, but all creations. Because: the whole thing is to go on and on and on and on in cycles of seed and tree and seed and tree, the cycle of seed and tree. The same value of the tree contained in the same seed, and the same seed contained in the same tree, and the same thing, the same story over and over and over again. And the storyteller is the Veda. The same creation over and over again, from unmanifest to manifest from unmanifest to manifest.

The story is the same story written in such eternal expressions which will never be changed. Because they are structured in that which is the basic material, non-material material of creation structures the words in which this knowledge is contained. And therefore the same knowledge of eternity for all times but in man the ability is there, even not bothering to read the Vedas, going through it, but imbibing in oneself that great ability where spontaneously one would be deriving the benefit of all knowledge.

Knowledge is never gained through reading. It's gained through Being. Through the knowledge of Being one gains knowledge. Even the knowledge history or geography or physics or whatever. If one gets the knowledge assimilated, then that one is able to reproduce. And one is said to knowledgeable about it. Reading—if the brain doesn't adopt it, doesn't contain it, doesn't maintain it, if it doesn't come on the level of existence, then it doesn't exist. Remains non-existent. That is why, any effort to gain knowledge on the basis of non-existence doesn't do. Only on the basis of Being can knowledge be comprehensive and complete and effective to be lived in daily life.

The vedic way of gaining knowledge is not through reading but through Being. Gain familiarity with the Being and here you are in the custody of that material from which the words of the knowledge, the expressions of the knowledge have been structured. And the whole creation is the expression of the structure of the knowledge in words.

Vedas—when brought to light in this way, the real knowledge of life will be everywhere. Without having to go through the study of the Vedas. This is the vedic teaching. Because life is what? Fifty years, one hundred years, two hundred years? Just some little span of life. How much one could read? And then, how much reading and how much more forgetting? And therefore in order to be able to live the fruit of all knowledge the intellect has to be enormously developed.

Veda shakti, they say. That power of the mind. And the mind must be infinitely expanded. That unbounded awareness must be brought to be lived in the mind. And that mind alone will be so competent as to be able to spontaneously live the fruits of all knowledge without bothering to remember something here and there and there. Because: one can't live a principle on the basis of one's memory. The principles, the virtues of

life, are not lived by remembering them. You can feel sorry about them, but you can't spontaneously live the virtues on the basis of what you read in a textbook.

To love is good and to be angry is bad. But when the bubble of anger comes the whole thing is off. Later on you could remember: "Oh, I remember having read in the book that anger is bad. I shouldn't have been angry." But then this is bringing to memory the same anger which you never wanted to be with. So it's not the knowledge about the bad features of anger that one could eliminate anger. It's on the level of consciousness. No question of anger. That's all.

So the whole knowledge of the Veda is: to make a man fully evolved in such a spontaneous manner so that he's left only to increasing degrees of joyfulness in life. Enjoying more and more day by day, he comes to that perfection in life. This is the perfect teaching....